

CHRISTIAN ADVOCATE.

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Poetry.

MY MOTHER'S VOICE.
My mother's voice! I hear it now;
I feel her hand upon my brow.
As when in heart-felt joy
She raised her evening hymn of praise,
And called down blessings on the days
Of her beloved lay.

My mother's voice! I hear it now;
Her hand is on my burning brow,
As in that early hour
When fever throbbled in all my veins,
And that kind hand first soothed my pains
With healing power.

My mother's voice! I hear it now;
She reads to me of holy men,
And parables of old,
And pointing downward in my face,
She reads of each infant thought to trace
My blue eyes told.

It comes, when thoughts unbidden throng,
When in sweet desecrated song—
And whither wanders my heart;
As when at ease at rest on high,
I hear and think that she is nigh,
And they depart.

Though round my heart all, all beside
The voice of friendship, love, and died;
That voice would linger there;
As when first pillowed on her breast,
It tones first hold my infant rest,
Or roses in prayer.

Communications.

**THE DOCTRINE
OF THE FINAL UNCONDITIONAL PERSEVERANCE OF THE SAINTS CONSIDERED,
AND REFUTED.**

NUMBER VI.
REV. R. T. HEFLIN: I proceed now to examine some of the Scripture proofs that are relied upon to sustain the positions which have passed in review before us. If, therefore, the Scriptures support the positions assumed, or if, on the contrary, they show that whatever our investigation may have demonstrated to the contrary, we shall be bound to yield the argument. But is this so? I think not. As preliminary to this investigation, the following extract from a good writer may be introduced:

Some of the arguments produced from Scripture need very little answer, as being wholly alien from the purpose. As v. g. "Is that passage of St. John, (a) Christ having loved His own, which were in the world, He loved them to the end. For these words only signify, that He loved them to the close of His life, and showed this affection to them by washing their feet when He was to leave them." This passage therefore can afford no argument to prove that the regenerate cannot fall away, because Christ speaks not of them whom He had chosen to eternal life, but of them only whom He had chosen to His Apostles, chap. xv: 19; not of His love of them to the end of their lives, but of His own life on earth.

"2dly. Of like importunity is that other passage, (b) Those whom Thou hast given me I kept, and none of them is lost, but the son of perdition. For (1st), That this was spoken only of the twelve Apostles, is evident from the whole context, and so there is no reason to extend it to all true believers. (2dly), This very next chapter shows that this was spoken of their perseverance from temporal death; Christ requesting that His disciples might be permitted to go away when He was apprehended, that His saying of His might be fulfilled John, xvii: 8. And (3dly), This passage, taken in the sense of the objectors, is rather an argument that some of those who were given by God to Christ, may perish, because it is affirmed that one of them who were thus given to Christ did so. Such,

"3dly, Is that passage cited from Rom. xi: 29, That the gifts and callings of God are without repentance; this being evidently spoken of those Jews who were then hardened, given up to spiritual slavery, broken off from their own olive-tree, and in that state of infidelity in which they have continued almost 2000 years, and only intimate that God will, in His good time, receive them again into His favor.

"The arguments which seem to have a greater force in them, are taken either from those Scriptures which seem plainly, or by just consequence, to assert this doctrine, or else to promise this perseverance of the saints."—Dr. Whately on the Five Points, pp. 426, 427.

With these views as an introduction, I shall now proceed to the examination of some of the most important of those passages relied upon to prove that those who are the elect of God can never so apostatize as to perish everlastingly. I shall take up these in the order in which I find them used in the "Confession of Faith of the Presbyterian Church," and also the "Baptist Confession of Faith" of 1646 of England, and of 1742, of America.

1. "Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ." Phil. i: 6. "And I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand." John, x: 28, 29. See also I John, iii: 9, and I Pet. i: 5, 6; Job, xvii: 9." Conf. p. 83.

1. The passage in Phil. i: 6, cannot be interpreted so as to prove the "certain and infallible" perseverance of the saints unconditionally. If not unconditionally, then it will follow that these very Philipians might fail to comply with the conditions of the "covenant of grace." That this is the proper interpretation of this text, will appear from the following considerations:

(1.) Although they were "in the Lord," and He had wrought a good work in them," yet the Apostle found it necessary to caution them that they be careful to

avoid association with some of that church, who had certainly departed from following Christ. Hence he says: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."—(Chap. iii: 18, 19. Now, if there was no kind of danger arising out of such conduct and teaching, as he here alludes to, why caution them as he? Evidently, they might be "seduced" from the simplicity and hope of the Gospel, by the influence of these fallen teachers, who "minded earthly things." To the same effect, are the Apostle's words in verses 2, 3, where he cautions them against "dogs," and "evil workers," whose influence would be to lead them to "have confidence in the flesh," and so cause them to "fall from grace," as he says of the Galatians, v: 1-4.

(2.) The Apostle exhorts them to steadfastness in their profession and conduct, and expresses fears, lest, after all his labor for them, it would prove entirely abortive. "Therefore, my dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."—(Chap. iv: 1. "Only let your conversation be as cometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel," &c.—(Chap. i: 27-29. "Do all things without murmuring and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."—(Chap. ii: 14-16.

From these considerations, it evidently appears that St. Paul entertained fears lest these very Philipians might be seduced, and finally miss attaining an inheritance in Heaven. While, therefore, St. Paul was "persuaded" that Christ would "perfect" that which was "lacking" in them, and would "perform it unto the day of Jesus Christ," he nevertheless feared the final issue. He knew that as to the finale of all this, it much depended upon their "working out their salvation with fear and trembling;" for, although God wrought "in them to will and to do of His own good pleasure," yet, all still depended upon their co-operation with Him in this work. Hence, the meaning of those admonitions and cautions we find in this Epistle.

There was no doubt in St. Paul's mind about God's work being done, so far as he was permitted and could do it; but there was a strong doubt upon his mind about their accomplishing the work assigned them; and hence his fear lest he "should run in vain, and labor in vain." The conditionality of this perseverance is here demonstrated, and consequently, this text does not afford any proof of the "certainty and infallibility" of the final perseverance of the saints.

I close my examination of this passage in the language of a good writer: "To the world of which Philip i: 6, viz., 'Being confident of this, that he who hath begun a good work in you will perform it to the day of Jesus Christ,' I answer, that it is evident the Apostle speaks not out of any opinion of the election of any much less of all the Philipians, to eternal life, or of the certainty of their perseverance to the end; for why, then, doth he exhort them (c) to work out their salvation with fear and trembling (d), to stand fast in the Lord, and to retain the word of life, that he might have joy in the day of Christ, that he had not run or labored in vain among them? He speaks this therefore from a judgment of charity; because, saith he, it is just or fit for me to conceive thus of you, by reason of that good affection you have for me, and your patience under the like sufferings. Now, he who only gives these reasons of his confidence, gives us just reason to conceive he knew nothing of the necessity of their perseverance by virtue of their election to salvation."—Dr. Whately on the Five Points, pp. 459, 460.

In my next, I shall pursue the course marked out for me, in the order in which the citations are made.

Yours, affectionately,
PETER DOUB.
Normal College, May 7, 1856.

(a) John xiii: 1. (b) John xvii: 13.
(c) Chap. ii: 12. (d) Chap. iv: i: 16.

Public Sentiment.
There exists not a feeling of consciousness, or there is not found a fact, more identical with our personal individuality, than the feeling, or the fact, of free moral agency. To elaborate the proposition by argument were worse than vain; to attempt its refutation by reason, worse than futile. To do the former were to produce an argument to prove the existence of oneself, or the identity of our individuality; to attempt the latter were to labor to convert our whole moral constitution into a living, practical lie. Humanity, though fallen, still possesses powers, or a capacity for the innate perception of truth: it is not only rational in the superstructure of its organism, but most beautiful in the mole of its operations. Like the pillars of Greece, and the columns of Rome, "the lineaments of a former greatness are traceable in every feature, and the systematic move of a once grand organism is discernible in its now thwarted powers. What is requisite to set it a-going once again, is to launch it out upon the sea of life, give it a helmsman, a chart and compass, and the great old ship, though stranded on many a shore, will yet ride safely into the harbor. Now, that is what we want. We want a helmsman, who will steer against wind and tide, by sun-light and by star-light, through storm, and through calm. Much has been said and written in praise of the heroism

of our race. Its panegyrics live in every page of history, and are inscribed upon the hearts of millions; its heart-stirring death come down to us through the days of chivalry, and awaken responses in the soul that swell from the bosom of the nation like the thunder of an Alpine storm. Thermopylae and Marathon stir the patriotism of every school-boy. And among the thousands of names that live, the name of Arnold Winkelried will never die.—Whilst the everlasting hills of Switzerland remain, or the banner of the free is unfurled, his name will live. Austria had mastered the strength of a nation to crush the rising spirit of the free. Switzerland saw the storm of war more dark and threatening than those of her own Alpine thunders. Down, like the fearful blasts of her own tempest-clouds, it came. At one of her mountain passes, her feeble band of patriots breathed this murderous breath of war. Across that mountain pass,

"In arms the Austrian phalanx stood,
A human wall, a human wall,
Which, as their every eye beheld,
Seemed to its kindred thousands grand,
Which, at the first signs of coming strife,
Would startle into hideous life."

There they stood, "all herent with bristling spears," and against them stood a feeble band of patriots, who had rushed to the defence of their homes, of their country. The odds are fearfully against them. They have heard of Thermopylae and of Leonidas; there now is their Thermopylae, but where is their Leonidas? Behold him; he is there: Arnold Winkelried is there, "in re-union deep and long." Behold the hero of Switzerland; he leaves the ranks—

"Make way for liberty, he cried,
Make way for liberty, and died."

Ten spears he thrusts aside; the eleventh pierces his heart. The patriot falls in that mountain pass, but his compere enters the breach over his body. "Make way for liberty," they cry. Terror seizes the Austrian host; victory flashes along the lines of Switzerland, and she again is free.—Who has not heard of—who does not admire—the deeds of the brave? There is a majesty, a grandeur, in the very inspiration produced by their contemplation. No matter how unfavorable the circumstances under which they were enacted, or untoward the associations connected with the actors, still this depreciates but little the moral worth of natural heroism. Milton's devil, asserting "his better to reign in hell than serve in heaven," has excited and obtained a greater state of panegyric from adoring thousands, than all or any of the illustrious examples of moral courage, which mark the age of martyrdom, or cluster around the Cross. Alexander, though he died as the fool dieth, exclaiming, he had conquered a world, in the eye of the philosopher alone is the best ideal of the sublime; but to the mind of the Christian, Alexander, surrounded by the blaze and pride of war, with his world for his Kingdom, and thrones for his footstool, sinks into inferior insignificance before Paul the Apostle while exclaiming to his brethren, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom I am crucified to the world and the world to me." This is a moral sublimity that strikes the minds of angels; yet, angels reach it not:

"This theme is man's, and man's alone;
These, in their vast appointments, reach it not;
They see on earth a bounty not indulged on high,
And downward look for heaven's superior truth."

"God forbid that I should glory." What a text! What a lesson for the Christian! Christian, where are you? what are you doing? What are the motives that prompt you? what are the influences that mould your life and shape your course? The world, oh! the world, the fond, the fascinating world. How near you; how dear to your affections. The world and its maxims! the world and its customs!—You will risk the loss of holiness, the displeasure of the Saviour, the salvation of your soul; you will press with the ungodly world to the verge of hell, rather than "touch not, taste not, handle not." Now, what will you do? Still press on? The Spirit strives with you, calls you to holiness, points to the example, not of Pharisaical professors, not of hypocrites, not of unconverted Baptists, Episcopalians, Methodists—not of a proud, supercilious, God-forgetting world; but to Wesley, to Fletcher, to Branwell; to Mrs. Rogers, to Ann Collier, to the martyrs, to the faithful in all ages; points you—write it on your hearts like the pen of adamant on marble—points you to the blessed Jesus! Now, will you go? will you come out from the unclean thing? will the fashionable Methodists put off their rings and gewgaws? will they quit the ball-room, fashionable parties, the circus, shows, Sabbath evening chit-chats and visitings? will the Methodists, the laity, or the ministry comply with II Cor. vi: 14? will they pray more, fast often, consecrate themselves wholly to God? will they seek for and live, enjoy and practice, entire sanctification? will they unite heart and hand, give time and thought, means and influence, to saving souls? will they, in order to do this, as an end, not a means, stem the tide of public sentiment, face the storm of hypocrisies, meet the contumely of wicked men? will they go through wet and dry, heat and cold, prosperity and adversity, sickness and death, to save souls? Al! your heroism, ye sickly sentimentalists! where now are you? Enclosed behind the pride of life, the lusts of the flesh, the pride of the eyes? "Ye serpents, ye generation of vipers, who had warned you to flee the damnation of hell?" You are infinitely worse than the weak disciples; you don't watch at all. You are asleep—all asleep—dreaming of peace when there is no peace. Now, what shall we say to you, but tell you to wake up; put on the panoply of God; wrestle, contend, run, strive, fight, live, die—die as a Christian; or hell, a dark, damnable hell, will be your home, and the home of the ungodly, forever.—

come out and bear the cross, endure the shame, though, like your Lord, you may become a root out of dry ground, having neither (to a proud world) comeliness of parts nor beauty of appearance. Come out, and Christ shall make you free; "for if the Son make you free, ye shall be free indeed."

"Soldiers of Christ, arise,
And put your armor on;
How shall we accomplish God's supplies,
Through His Eternal Son;
Strong in the Lord of Hosts,
And in His mighty power,
Who in the strength of Jesus trusts
Is more than conqueror." P.

For the N. C. Christian Advocate.
Religious Literature.
Bro. HEFLIN: In a former article, allusion was made to the circulation of our church literature. The question naturally arises, How shall we accomplish so desirable an end? What is the best plan for the people of North Carolina to adopt, to secure a free circulation of the many books now being issued by us? In order to answer this question fully, it would occupy more space than you would like to spare. But one idea, however, may be worthy of notice at present, i. e. the establishing of a branch of our "Book Concern" in our own State, in order to open our books and facilitate their distribution. The advantages that would accrue to us as a church, by the location of said branch, would be many and of great importance. When our preachers want a lot of books, they have to send to Richmond, Charleston, or even Nashville, for them, and wait patiently until the different railroad and stage agents see proper to deliver them, which is generally long enough. Besides the delay, sending such boxes or packages over one or through several roads, several hundred miles, is very expensive. Consequently, many of our preachers do not send for the books they want; or, if they do, they fail to get them at the proper time, and after they are received the cost of transportation (which is great) has to be added to the original cost of them or lost by the preachers; either of which is calculated to hinder their circulation. If a reciprocal springs up, on a circuit, and the preacher in charge wishes to get a dozen Disciplines for his young converts, he must send to another State for them, and pay at least one-third their original cost for transportation, which is, to say the least of it, a burthen upon them. Give us a branch of the "Book Concern" near the centre of our State, and it will certainly do much to build up Methodism in North Carolina. Why should North Carolina have one as well as South Carolina or Virginia? Is the Lord less important to us than to them, or is it in church matters as it is in social, political and commercial affairs?—look down upon us as if we were made of second-rate material. Are the 69,000 Methodists of North Carolina not entitled to the accommodations that other States receive? Nor shall we be content, as in years past, to submit quietly to the above-named evils.

Good old North Carolina! she has for many long years been in subjection to her sister States, "who are hard masters, reaping where they have not sown, and gathering where they have not strewn." Do the Methodists of North Carolina form a part of old "Rip Van Winkle's" If so, let us arise from our slumbers, shake off our lethargy, and put forth new efforts, in order that we may not only stand side by side with other Southern States, but head and shoulders above them all; and the first step we should take towards it, as a church, in my humble opinion, is to ask our next General Conference to establish a branch of her "Book Concern" in our State.

A LAYMAN.
Rowan Co., June 24, 1856.

For the N. C. Christian Advocate.
"Ought not Christ to have suffered these things?"
In connection with the sufferings of Christ there are mysteries. Yet, by a careful examination of the subject, we may find lessons of deep and vital interest and importance to man. That it was necessary for Christ to suffer death, may be seen—

1. From the sinful and helpless condition of man. The sentence had gone forth from God that "in the day thou eatest thereof thou shalt surely die." He ate, and the sentence was, in part, immediately fulfilled; but the love of God was so great to man, that he sought a sacrifice, that man might be saved, and still the law be made honorable. Man saw his condition, but how to remedy it he knew not. A cloud had gathered over him, thick, and so dense, that, to all human appearance, no ray of hope could penetrate it. Upon his dark bosom played lightning bolts of wrath, in mad confusion, while deep-toned thunders muttered the sullen anger of the only Being that could render help. Already the storm had commenced its fierce howling around him, and death—dead monster—had entered his mission on the plains of earth. In vain did man seek for help in himself. There was not a particle of matter, not a moment of time, not the smallest consideration that he could offer for relief. There was naught but a fearful looking-for of the fiery indignation of God.

2. It was necessary for Christ to suffer death, because there was no other being able to redeem man. There is no one among the angels in heaven, that has blood to shed for man. There is no one that has time to spend in works of supererogation; for God has made them, their every faculty and power, for his own glory. Nor could "swarthy legions" of angels, with all their combined powers, in connection with the assistance of the Universe, blot out one stain of sin made upon the soul of one of the sons of men, much less accomplish the salvation of the world.

3. It may be seen, again, that Christ should die because "thus it is written," "The seed of the woman shall bruise the serpent's head." &c.
That which Christ suffered a great many things which ought not to have been inflicted,

ed, is evident from several considerations. The sufferings inflicted by the Jews were unnecessary to the salvation of man, and He ought not to have suffered them.

1. Because they had no necessary connection with the salvation of man—the statement of the world. If the sufferings thus inflicted were for the statement of the world, why not some other good man die for that purpose? The sufferings necessary, endured by Him, were those inflicted by God upon the soul of our Lord Jesus Christ—that part which cannot be affected by man.

But it is said, that "without the shedding of blood there is no remission of sins." The shedding of blood here means, pouring out the life. But if it is insisted that the passage be literally fulfilled, walk with me into the garden of Gethsemane; see those drops of bloody sweat oozing from "Immanuel's veins;" and read in them the "agonies" of the second death.

It may be seen, again, that Christ ought to have suffered these things, from the fact that he was innocent. There was "no guile found in his lips." I might here present the reader with an extensive account of the trial of Christ; but let it suffice to give the decision of the judges in the case.

"Plato when he had called together the chief priests and the rulers, and the people"—a full meeting—"said unto them, Ye have brought this man unto me, as one that perverteth the people, and I having examined him before you, have found no fault in this man, touching those things whereof you accuse him. No, nor yet Herod; for I sent you to him, and lo! nothing worthy of death is done unto him."

FORSYTH.
June, 1856.

For the N. C. Christian Advocate.
Mr. Editor: The Editor of the "Warrenton News," in his issue of the 17th, has perpetrated an article two and a half columns long, in reviewing a notice which was given of the Picnic and May-day celebration in Warrenton, in the Advocate of the 30th ult., in which he has chosen to say many things about your correspondent, and also to throw out several insinuations. "One that knows" is not disposed to protract a controversy with the Editor of the News, especially one that might to any extent become personal. He entertains for the Editor none but feelings of kindness, nor is he conscious of anything unkind towards any one of his correspondents. And since the Editor, for them, discovers any purpose to do any one "an injury, especially the Methodists, we must accept the assurance; but still maintain that the tendency of the notices was, not to offend, but to bring some measure of oblation upon the Methodist of Warrenton, by ignoring them; or exciting enquiries as to the cause of their not being in the celebration, which, not being answered, would leave upon them the imputation that they were too bigoted to unite with others in a laudable social recreation.

The Editor informs us that the Williamsboro' correspondent is an Episcopalian. We did not know this before; but must now believe it. Of course he had no design to ignore any one; no intention to land one to the disparagement of another equally respectable. I must also do the Editor of the News the justice to say, that he certainly would not knowingly offend any of his numerous friends. He is known to be a man of very liberal views, and of a remarkably facile disposition. He says he is "neither a Methodist nor Baptist," and we do not know that he is a sectarian at all. He is certainly *apostolic* in one respect. He can, I think, without much difficulty become "all things to all men."

Had the celebration proceeded solely on the ground of its being what it really was, a Sunday School celebration of Iron-wheels principally, there would have been no false colors. But the writer knows there were a number of Methodists decoyed to Warrenton who would not have been seen there had they fully understood the matter. He also knows that after it had been determined that there should be a celebration, the question of inviting the Episcopal and Methodist S. Schools to

join in the picnic was debated. This gave rise to considerable mistake; several opposed it, while the Editor of the News and others equally catholic in their feelings strongly advocated it.—The measure was finally carried. The invitation was given by a committee appointed for the purpose; but was not accepted. As to its being a *Union Celebration* under such circumstances was altogether a mistake. It was a celebration of the so-called Union School. If the proposal to celebrate was not an *exclusive* measure, and the invitation to be given to others was not an *after thought*, I would ask why the officers and others undertook to manage the whole matter determine on their plan, appoint committees, select managers, &c., and then send to let the Methodists and others know, that they would like to see them follow in the wake. It would doubtless have helped the pageant a little. But the Methodists had no idea of joining in the matter when by so doing they would be acknowledging the *right* of others to exclusive control, and themselves inferior at the same time. The idea of inviting them under such circumstances I have reason to know was regarded as offensive. Had the proposition been made to them at a proper stage of the matter to have a *union celebration*, in which the *equality* of all should be acknowledged, it would have met a more respectful consideration than it received.

As to the name of Union S. School about which the Editor of the News says so much I would ask what is there in a name, if it be not an exponent of the thing signified? The fact of using the Union S. School books is nothing to the purpose. Nearly all the denominational schools in the land use many of the S. S. Union books.

As to the superintendent being a Presbyterian, and being so justly lauded by the Editor of the News, I have nothing to say, except that I believe Mr. G. the former superintendent, and Mr. W. the present superintendent, to be truly catholic in their views and feelings, but because of the fact of their having no church relations in Warrenton they are the more easily led to give their influence where it perhaps would not be thrown if they had been differently circumstanced. Very sure am I that had not Mr. G. and W. become connected with the Baptist Union S. School before the Ironwheel was adopted by the baptists hereabouts they would not now lend countenance to any ecclesiastical association that favors it.

A just regard to the position of the Methodists of Warrenton and a full statement of all the facts connected with that position, seem to call for this communication, which the writer thinks will be his last on the subject.

ONE THAT KNOWS.
For the N. C. Christian Advocate.
Herod the Infidel Orator.

Among the noblest endowments of our race may be justly classed the gift of oratory. True eloquence is a priceless and rare attainment. The world has had its kings, conquerors, philosophers, and poets; but none has swayed the masses of mankind like the orator. Possessed of a "magic power," he moves the multitudes like the forest shaken by the tempest.

All nations, all parties, all sects have had their orators; even infidelity, the most insignificant of all, has had its orators. Among these last, the most distinguished is the individual whose name and title heads this article.

Genile reader do you see that gathering concourse of excited people, of all ages, ranks, sexes, and colors rushing together around that throne yonder? Do you see that man there, clothed in royal apparel with flaming eye, manly tread, stern brow, and intelligent countenance, approaching the stand? He is Herod, the infidel orator. He is to make a speech to-day to these eager thousands. He is the man, who "killed James the brother of John with a sword," and who took Peter down from the pulpit and thrust him into prison, bound him with two chains, and stationed a guard of "four quarters of soldiers" around him. Hard-hearted, blood thirsty tyrant!

But stop—God interposed. An angel, commissioned from the bright World descended the slope of the skies, bearing a key, emblematic of his power, in his hand, and unlocked the prison's iron door, shook Peter's chains from his limbs, and in defiance of earth and hell, set him at liberty. The angry orator of the day is enraged because Peter is gone and his blade of polished steel is not crimsoned with his blood. The soldiers have paced the streets, roamed the fields and wood, and sacked every house in search of the prisoner, but found him not. As commanded that the keepers should be put to death." He speaks, and listening thousands hang enchained upon his lips. His voice, sweet, clear, sonorous; his look dignified, ardent, animated; his gestures, quick, curved, graceful; he stands before that vast assembly a model orator. Now, he boasts that he killed James; then, he thunders his anathemas upon the soldiers from whom Peter escaped; again he pours torrents

of bitterness upon the Despised Nazarene and all his deluded followers; and once more scorns the new theory of religion. He praises the religion of his fathers, boasts of his ardent patriotism, and enlarges his country's glory.—Thrilled with those inspiring the set, a shout like distant thunder rolled from a thousand voices upon the winds, "Be it the will of a God, and not of a man." And because he endorsed their industry and rebel God of His glory, "the angel of the Lord smote him," and he tumbled dead from the throne and "was eaten of worms."

That Herod's was an infidel oration there can be no doubt; it is expressly stated, that "because he gave not God the glory," the "angel of the Lord smote him;" it is also added, "the word of God grew and multiplied." The cause of God never suffers much from an infidel oration.

This judgment was sudden and in the very act of transgression. A moment before he was hailed as a god by a thousand voices, now he lies in the dust "smitten by the angel," has "given up the ghost," and is "eaten of worms."

Friendly reader, beware lest you be cut down in the very act of transgression.

APOLLON.
For the N. C. Christian Advocate.
DEAR BROTHER:—I am not in the habit of writing for the public press, but if you will favor me with a small space in your columns, I will speak a word of interest, to every true Methodist throughout the length and breadth of our beloved state.

Four years ago when I came here I now live, and settled near the beautiful meandering stream, known since revolutionary times, by the singular name, Knapp of Reeds, in this whole region of country seemed to be cut off from the sacramental host of God's elect, as vessels of wrath fitting and fitted for destruction. The curse denounced against Eilon seemed to be resting upon this part of Christ's chosen people, Religion was in a cold and languishing state; and the separating line between the church and the world was so dimly seen, that Jesus the Savior was often wounded in the house of his friends.

But within the last few years a very pleasant change has taken place. To those sitting in the regions and shadow of death light has sprung up—a light beyond the sm's meridian splendor has dawned upon our moral existence. And now we may exult in the language of Mantua's bard:

Liberata, qua secura tamen respicit inertem—
Resposita tamen, et longa post tempora venit.
More anon.

The dark forbidding cloud of ignorance, death, and eternal ruin, which long overshadowed this part of God's heritage on earth, is now in a great measure cleared away. Now we have a beautiful little church called Calvary surrounded by a lovely grove of oaks, and here the class often meet, and worship the true God in spirit and in truth. Here we have a flourishing Male Academy, and in this School some half dozen or more, are studying with a view to preach the everlasting gospel. These will soon complete their course and go forth to proclaim the glad-tidings of free salvation. And far on some desert isle, some heathen shore, or mountain pass, they may rear the standard of the cross, and be instrumental in turning many to the way of righteousness. And now should any doubting say, "can any thing good come out of Nazareth?" we would bid them come and see,—come to Knapp of Reeds, where so recently "inniquity abounded, and the love of many waxed cold," and you will find true Methodists, warm hearted christians, who are co-workers and go forth to proclaim the glad-tidings of free salvation. And far on some desert isle, some heathen shore, or mountain pass, they may rear the standard of the cross, and be instrumental in turning many to the way of righteousness. And now should any doubting say, "can any thing good come out of Nazareth?" we would bid them come and see,—come to Knapp of Reeds, where so recently "inniquity abounded, and the love of many waxed cold," and you will find true Methodists, warm hearted christians, who are co-workers and go forth to proclaim the glad-tidings of free salvation. 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